

Paraclete

BDAG Lexicon

591 *para, klhtoj*

• *para, klhtoj, ou, o`* (*parakale, w*) originally meant in the passive sense (BGU 601, 12 [II AD] *para, klhtoj de, dwka auvtw/|*='when I was asked I gave to him', but *p.* is restored from *parakloj*, and the restoration is uncertain), 'one who is called to someone's aid'. Accordingly Latin writers commonly rendered it, in its NT occurrences, with 'advocatus' (Tertullian, *Prax.* 9; Cyprian, *De Domin. Orat.* 3, *Epist.* 55, 18; Novatian, *De Trin.* 28; 29; Hilary, *De Trin.* 8, 19; Lucifer, *De S. Athanas.* 2, 26; Augustine, *C. Faust.* 13, 17, *Tract. in Joh.* 94; *Tractatus Orig.* 20 p. 212, 13 Batiffol. Likew. many [Old Latin] Bible mss.: *a c e m q J* 14:16; *a m q* 14:26; *e q r* 15:26; *e m q* 16:7. Eus., *HE* 5, 1, 10 *para, klhtoj*=*advocatus*, Rufinus. *Field, Notes* 102f; cp. the role of the 'patronus' in legal proceedings: J-MDavid, *Le patronat judiciaire au dernier siècle de la république romaine* '92). But the technical mng. 'lawyer', 'attorney' is rare (e.g. *Bion of Borysthenes* [III BC] in *Diog. L.* 4, 50; SEG XXXVIII, 1237, 18 [235/36 AD]). Against the legal association: KGrayston, *JSNT* 13, '81, 67-82. In the few places where the word is found in pre-Christian and extra-Christian lit. as well it has for the most part a more general sense: **one who appears in another's behalf, mediator, intercessor, helper** (*Demosth.* 19, 1; *Dionys. Hal.* 11, 37, 1; *Heraclit. Sto.* 59 p. 80, 19; *Cass. Dio* 46, 20, 1; *POxy* 2725, 10 [71 AD]; cp. *p.* as the name of a gnostic aeon *Iren.* 1, 4, 5 [Harv. I 38, 8]; *Hippol.*; s. also the comments on 2 Cor 5:20 s.v. *parakale, w* 2). The pass. idea of *parakeklh/sqai* retreated into the background, and the active idea of *parakalei/n* took its place (on the justification for equating *para, klhtoj* with *parakalw/n* s. Kühner-Bl. II 289). Jews adopted it in this sense as a loanw.

(*j yleq. r; P. .* Pirqe Aboth 4, 11.—SKrauss, *Griech. u. latein. Lehnwörter in Talmud, Midrasch u. Targum* 1898/99 I 210; II 496; Dalman, *Gramm.*² 185; Billerb. II 560-62). In [Job 16:2](#) Aq. and Theod. translate ~ *y m i x] n : m .* (=comforters) as *para, klhtoï*; LXX has *paraklh, torej*. In Philo our word somet. means 'intercessor' (*De Jos.* 239, *Vi. Mos.* 2, 134, *Spec. Leg.* 1, 237, *Exsecr.* 166, *Adv. Flacc.* 13; 22), somet. 'adviser', 'helper' (*Op. M.* 23; 165). The Gk. interpreters of John's gosp. understood it in the active sense=*parakalw/n* or *paraklh, twr* (s. Lampe s.v. *para, klhto*, esp. Eusebius of Caesarea, Theodore of Mopsuestia, and Ammonius; s. also Ephraem the Syrian in RHarris, *Fragments of the Comm. of Ephrem Syr.* 1895, 86). In our lit. the act. sense *helper, intercessor* is suitable in all occurrences of the word (so Goodsp, *Probs.* 110f). *ti, j h`mw/n para, klhtoj e; stai* 2 Cl* 6:9. *plousi, wn para, klhtoï advocates of the rich B* 20:2; *D* 5:2.—In **1J 2:1** (as AcJ in a damaged fragment: *POxy* 850, 10) Christ is designated as *para, klhtoj: para, klhton e; comen pro. j to. n pate, ra VIhsou/n Cristo. n di, kaion we have Jesus Christ the righteous one, who intercedes for us. The same title is implied for Christ by the a; lloj para, klhtoj of J 14:16. It is only the Holy Spirit that is expressly called par.=Helper in the Fourth Gosp.: 14:16, 26; 15:26; 16:7.—HUsener, *Archiv für lat. Lexikographie* 2, 1885, 230ff; HSasse, *Der Paraklet im J:* *ZNW* 24, 1925, 260-77; HWindisch, *Johannes u. die Synoptiker* 1926, 147f, *Die fünf joh. Parakletsprüche:* *Jülicher Festschr.* 1927, 110-37; Rasting, 'Parakleten' i *Johannes-evangeliet: Teologi og Kirkeliv. Avh. etc.* '31, 85-98; SMowinckel, *D. Vorstellungen d. Spätjudentums v. Hl. Geist als Fürsprecher u. d. joh. Paraklet:* *ZNW* 32, '33, 97-130 (supported now by 1QS 3:24f; 1QM 17:6-8); JMusger, *Dicta Christi de Paraclete* '38; EPercy, *Untersuchungen üb. den Ursprung d. joh. Theol.* '39; Bultmann, *J* '40, 437-40; NJohansson, *Parakletoi: Vorstellgen. v. Fürsprechern f. d. Menschen vor Gott in d. atl. Rel., im Spätjudent. u. Urchristent.* '40.; NSnaith, *ET* 57, '45, 47-50 ('Convincer'); WHoward, *Christianity acc. to St. John* '47, 71-80; WMichaelis, *Con. Neot.* 11, '47, 147-62; GBornkamm, *RBultmann Festschr.* '49, 12-35; CBarrett, *JTS*, n.s. 1, '50, 8-15; JDavies, *ibid.* 4, '53, 35-8; TPreiss, *Life in Christ*, '54, 19-25; OBetz, *Der Paraklet*, '63; MMiguens, *El Paráclito (Juan 14-16)* '63; GJohnston, *The Spirit-Paraclete in J*, '70; RBrown, *The Paraclete in Modern Research*, *TU* 102, '68, 158-65; JVeenhof, *De Parakleet* '77.—DELG s.v. *kale, w*. M-M. EDNT. TW. Sv.*

4834 para, klhtoj

para, klhtoj, ou, o` Helper, Intercessor [J 14:16](#), [26](#); [15:26](#); [16:7](#); [1 J 2:1](#).* [Paraclete] [pg 149]
Gingrich Lexicon

6640 Paraclete

<par'-a-klet>:

1. Where Used:

This word occurs 5 times in the New Testament, all in the writings of John. Four instances are in the Gospel and one in the First Epistle. In the Gospel the in the Epistle, [1 Jn 2:1](#). "Paraclete" is simply the Greek word transferred into English. The translation of the word in English Versions of the Bible is "Comforter" in the Gospel, and "Advocate" in the Epistle. The Greek word is Grk: *parakletos*, froth the verb Grk: *parakaleo*. The word for "Paraclete" is passive in form, and etymologically signifies "called to one's side." The active form of the word is Grk: *parakletor*, not found in the New Testament but found in Septuagint in [Job 16:2](#) in the plural, and means "comforters," in the saying of Job regarding the "miserable comforters" who came to him in his distress.

2. General Meaning:

In general the word signifies: (1) a legal advocate, or counsel for defense, (2) an intercessor, (3) a helper, generally. The first, or technical, judicial meaning is that which predominates in classical usage, corresponding to our word "advocate," "counsel," or "attorney." The corresponding Latin word is *advocatus*, "advocate," the word applied to Christ in English Versions of the Bible in the translation of the Greek word Grk: *parakletos*, in [1 Jn 2:1](#). There is some question whether the translation "Comforter" in the passages of John's Gospel in the King James Version and the Revised Version (British and American) is warranted by the meaning of the word. It is certain that the meaning "comforter" is not the primary signification, as we have seen. It is very probably, however, a secondary meaning of the word, and some of its cognates clearly convey the idea of comfort in certain connections, both in Septuagint and in the New Testament ([Gen 37:35](#); [Zec 1:13](#); [Mt 5:4](#); [2 Cor 1:3,4](#)). In the passage in 2 Corinthians the word in one form or another is used 5 times and in each means "comfort." In none of these instances, however, do we find the noun "Paraclete," which we are now considering.

3. In the Talmud and Targums:

Among Jewish writers the word "Paraclete" came to have a number of meanings. A good deed was called a paraclete or advocate, and a transgression was an accuser. Repentance and good works were called paracletes: "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors (Grk: *paracletes*) between them and their Father in heaven." The sin offering is a paraclete; the paraclete created by each good deed is called an angel (Jewish Encyclopedia, IX, 514-15, article "Paraclete").

4. As Employed by Philo:

Philo employs the word in several instances. Usually he does not use it in the legal, technical sense. Joseph is represented as bestowing forgiveness on his brethren who had wronged him and declaring that they needed "no one else as paraclete," or intercessor (De Joseph c. 40). In his Life of Moses, iii.14, is a remarkable passage which indicates Philo's spiritualizing methods of interpreting Scripture as well as reflects his philosophic tendency. At the close of a somewhat elaborate account of the emblematic significance of the vestments of the high priest and their jeweled decorations, his words are: "The twelve stones arranged on the breast in four rows of three stones each, namely, the logeum, being also an emblem of that reason which holds together and regulates the universe. For it was indispensable (Grk: *anagkaion*) that the man who was consecrated to the Father of the world should have, as a paraclete, his son, the being most perfect in all virtue, to procure the forgiveness of sins, and a supply of unlimited

blessings." This is rather a striking verbal or formal parallel to the statement in [1 Jn 2:1](#) where Christ is our Advocate with the Father, although of course Philo's conceptions of the Divine "reason" and "son" are by no means the Christian conceptions.

5. The Best Translation:

If now we raise the question what is the best translation of the term "Paraclete" in the New Testament, we have a choice of several words. Let us glance at them in order. The translation "Comforter" contains an element of the meaning of the word as employed in the Gospels, and harmonizes with the usage in connection with its cognates, but it is too narrow in meaning to be an adequate translation. Dr. J. Hastings in an otherwise excellent article on the Paraclete in HDB says the Paraclete was not sent to comfort the disciples, since prior to His actual coming and after Christ's promise the disciples' sorrow was turned into joy. Dr. Hastings thinks the Paraclete was sent to cure the unbelief or half-belief of the disciples. But this conceives the idea of comfort in too limited a way. No doubt in the mind of Jesus the comforting aspect, of the Spirit's work applied to all their future sorrows and trials, and not merely to comfort for their personal loss in the going of Christ to the Father. Nevertheless there was more in the work of the Paraclete than comfort in sorrow. "Intercessor" comes nearer the root idea of the term and contains an essential part of the meaning. "Advocate" is a closely related word, and is also suggestive of the work of the Spirit. Perhaps there is no English word broad enough to cover all the significance of the word "Paraclete" except the word "Helper." The Spirit helps the disciples in all the above-indicated ways. Of course the objection to this translation is that it is too indefinite. The specific Christian conception is lost in the comprehensiveness of the term. Our conclusion, therefore, is that the term "Paraclete" itself would perhaps be the best designation of the Spirit in the passage in John's Gospel. It would thus become a proper name for the Spirit and the various elements of meaning would come to be associated with the words which are found in the context of the Gospel.

Christianity introduced many new ideas into the world for which current terms were inadequate media of expression. In some cases it is best to adopt the Christian term itself, in our translations, and let the word slowly acquire its own proper significance in our thought and life. If, however, instead of translating we simply transfer the word "Paraclete" as a designation of the Holy Spirit in the Gospel passages, we would need then to translate it in the passage in the Epistle where it refers to Christ. But this would offer no serious difficulty. For fortunately in the Epistle the word may very clearly be translated "Advocate" or "Intercessor."

6. Christ's Use of the Word:

We look next at the contents of the word as employed by Jesus in reference to the Holy Spirit. In [Jn 14:16](#) the Paraclete is promised as one who is to take the place of Jesus. It is declared elsewhere by Jesus that it is expedient that He go away, for unless He go away the Paraclete will not come ([Jn 16:7](#)). Is the Paraclete, then, the successor or the substitute for Christ as He is sometimes called? The answer is that He is both and neither. He is the successor of Christ historically, but not in the sense that Christ ceases to act in the church. He is the substitute for Christ's physical presence, but only in order that He may make vital and actual Christ's spiritual presence. As we have seen, the Paraclete moves only in the range of truths conveyed in and through Christ as the historical manifestation of God. A "Kingdom of the Spirit," therefore, is impossible in the Christian sense, save as the historical Jesus is made the basis of the Spirit's action in history. The promise of Jesus in [14:18](#), "I come unto," is parallel and equivalent in meaning with the preceding promise of the Paraclete. The following are given as the specific forms of activity of the Holy Spirit: (1) to show them the things of Christ, (2) to teach them things to come, (3) to teach them all things, (4) to quicken their memories for past teaching, (5) to bear witness to Christ, (6) to dwell in believers, (7) other things shown in the context such as "greater works" than those of Christ (see [Jn 14:16,17](#)), (8) to convict of sin, of righteousness and judgment. It is possible to range the shades of meaning outlined above under these various forms of the Spirit's activity. As Comforter His work would come under (1), (2), (3) and (6); as Advocate and Intercessor under (6), (7), (8); as Helper and Teacher under (1), (2), (3), (4), (5), (6), (7), (8).

The manner of the sending of the Paraclete is of interest. In [Jn 14:16](#) the Paraclete comes in answer to Christ's prayer. The Father will give the Spirit whom the world cannot receive. In [Jn 14:26](#) the Father will send the Spirit in Christ's name. Yet in [15:26](#) Christ says, "I will send (him) unto you from the Father, even the Spirit of truth," and in [16:7](#), "If I go, I will send him unto you."

See HOLY SPIRIT.

International Standard Bible Encyclopedia

7. As Applied to Christ:

It remains to notice the passage in [1 Jn 2:1](#) where the term "Paraclete" is applied to Christ: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous"; [2:2](#) reads: "and he is the propitiation for our sins; and not for ours only, but also for the whole world." Here the meaning is quite clear and specific. Jesus Christ the righteous is represented as our Advocate or Intercessor with the Father. His righteousness is set over against our sin. Here the Paraclete, Christ, is He who, on the basis of His propitiatory offering for the sins of men, intercedes for them with God and thus averts from them the penal consequences of their transgressions. The sense in which Paraclete is here applied to Christ is found nowhere in the passages we have cited from the Gospel. The Holy Spirit as Paraclete is Intercessor or Advocate, but not in the sense here indicated. The Spirit as Paraclete convicts the world of sin, of righteousness and judgment. Jesus Christ as Paraclete vindicates believers before God.

LITERATURE.

Grimm-Thayer, Gr-Eng. Lexicon of the New Testament; Cremer, Biblico-Theol. Lexicon; HDB, article "Paraclete"; DCG, article "Paraclete"; EB, article "Paraclete"; Jew Encyclopedia, article "Paraclete"; Hare, Mission of the Comforter; Pearson, On the Creed; Taylor, Sayings of the Jewish Fathers; various comms., Westcott, Godet and others.

See list of books appended to article on HOLY SPIRIT.

^E. Y. Mulhns

Joh 14:16 - And I will pray the Father (*kagô erôtêsô ton patera*). *Erôtaô* for prayer, not question (the old use), also in 16:23 (prayer to Jesus in same sense as *aiteô*), 26 (by Jesus as here); 17:9 (by Jesus), "make request of." **Another Comforter** (*allon paraklêton*). Another of like kind (*allon*, not *heteron*), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (1Jo 2:1, Cf. Ro 8:26f.). This old word (Demosthenes), from *parakaleô*, was used for legal assistant, pleader, advocate, one who pleads another's cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John's writings, though the idea of it is in Ro 8:26-34. Cf. Deissmann, *Light, etc.*, p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us (Joh 14:16,26; 15:26; 16:7; 1Jo 2:1). **Forever** (*eis ton aiôna*). This the purpose (*hina*) in view and thus Jesus is to be with his people here forever (Mt 28:20). See 4:14 for the idiom. [Robertson's Word Pictures](#)

I will ask the Father, and he will give you another Helper, who will stay with you forever. John 14:16

In translating the verb ask, it is important to distinguish clearly between requests for information and requests for benefits. The latter is clearly the meaning in this particular context; Jesus promises "to ask for something" rather than "to inquire of" or "to ask a question about."

One result of the disciples' love for Jesus will be their obedience to his commandments, and the other will be his sending them another Helper. It should be noticed that John speaks of the coming of the Helper in several different ways, though there is no real distinction to be made between them. Here the Helper is "given" by the Father at the request of the Son, while in verse 26 the Father will "send" him "in the name" of the Son. In John 15:26 (see also 16:7) the Helper is "sent" from the Father by the Son.

The rendering another Helper is the form accepted by most translations. However, it is possible to punctuate this sequence by putting a comma after another, with the resultant meaning "another person to be a Helper." Evidently John considers Jesus a "Helper" whose work will be continued by the one who will be sent.

TEV's rendering Helper translates the Greek word *parakleetos*; Mft and Gdsp also use this terminology. It also seems to be essentially the meaning of *Zür* ("Beistand"). "Comforter" is the rendering of the King James Bible (see also Luther Revised "Truster"; and Segond "Consolateur"). However, the Spirit's role is never described as that of "consoling" or "comforting" the disciples, whereas there is support for the meaning of Helper in its every occurrence.

NEB and JB render *parakleetos* as "Advocate," and this meaning is perhaps also intended by Phps ("someone else to stand by you") and GeCL ("*Stellvertreter*" = "representative"). These interpretations take the Greek word etymologically, either in the generic sense of "one called alongside to help" or in the technical sense of "defense attorney." Although Matt 10:20 and Acts 6:10 suggest that the Holy Spirit stands as a defender of the disciples when they are placed on trial, this is not the picture given in the Gospel of John. According to John, the Holy Spirit convicts the world of sin, but there is no intimation that he comes to defend the disciples. In Jewish court procedure no one really played the role of defense attorney. The judge made the interrogation, and those who supported the defense were primarily witnesses. So it is difficult to see how the technical sense of "advocate" or "defense attorney" can be supported for this use in the Gospel of John.

NAB recognizes the difficulty of translating *parakleetos*, and so settles for a transliteration ("*Paraclete*"). In their footnote the translators point out that none of the terms generally used (such as "defense attorney," "spokesman," or "intercessor") precisely fits the use in John. According to this Gospel, the Spirit is a teacher, a witness to Jesus, and a prosecutor of the world. Since these elements cannot all be gathered into any one term, the translators settle for a transliteration, which amounts to a zero term for most readers. The translator will probably not be fully satisfied with any term he chooses to render the Greek word. However, on the whole, it seems best to use a generic term such as Helper, rather than a

specific term defining any one of the particular functions. But if one chooses to translate Helper more specifically the various contexts will assist in defining in what ways the Holy Spirit "helps."

In some languages the concept of Helper may be expressed quite idiomatically. For example, in one language in Central Africa a helper is "one who falls down beside another." This is a figurative expression, relating to circumstances in which one person finds another collapsed from exhaustion along the pathway. The individual who "falls down beside him" is one who stoops down, picks up the exhausted individual, and helps him reach his destination

UBS Handbook Series. Copyright (c) 1961-1997, by United Bible Societies

ADVOCATE

ADVOCATE (Grk. *parakletos*, "paraclete"). One who pleads the cause of another. The term is applied by Jesus to the Holy Spirit (John 14:16; 15:26; 16:7), where it is rendered Helper; and by John to Christ Himself (1 John 2:1). The word advocate (Lat. *advocatus*) might designate a consulting lawyer or one who presents his client's case in open court; or one who, in times of trial or hardship, sympathizes with the afflicted and administers suitable direction and support. See also Helper; Holy Spirit.

The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.

HELPER

HELPER (Grk. *parakletos*, "summoned, called to one's side"; "Paraclete," KJV). In the Gk., this word refers to one who pleads another's cause before a judge; the word is rendered "advocate" in 1 John 2:1 where it is applied to Christ. The NIV translates, "one who speaks . . . in our defense." When Jesus promised to His sorrowing disciples to send them the Holy Spirit as a "Helper," He took the title to Himself: "I will ask the Father, and He will give you another Helper" (John 14:16; see marg.). The Grk. *parakletos* applies well to both Jesus and the Spirit. Jesus was eminently a helper to His disciples, teaching, guiding, strengthening, and comforting them; and now that He has gone the Spirit is His substitute to carry on His work in us. In this present age it is, therefore, evident that the Holy Spirit is the believer's *parakletos* on earth, indwelling and helping him, whereas Christ is his *parakletos* in heaven, interceding for him at the Father's right hand. See Advocate; Holy Spirit.

The New Unger's Bible Dictionary. Originally published by Moody Press of Chicago, Illinois. Copyright (c) 1988.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.
John 14:16

I will pray erootelesoo (NT:2065). See the note at John 11:22.

Comforter parakleeton (NT:3875). Only in John's Gospel and First Epistle (John 14:16,26; 15:26; 16:7; 1 John 2:1). From para (NT:3844), "to the side of," and kaleoo (NT:2564), "to summon." Hence, originally, "one who is called to another's side to aid him," as an advocate in a court of justice. The later, Hellenistic use of parakalein (NT:3870) and parakleesis (NT:3874), to denote "the act of consoling and consolation," gave rise to the rendering "Comforter," which is given in every instance in the Gospel, but is changed to "advocate" in 1 John 2:1, agreeably to its uniform signification in Classical Greek. The argument in favor of this rendering "throughout" is conclusive. It is urged that the rendering "Comforter" is justified by the fact that, in its original sense, it means more than a mere "consoler," being derived from the Latin confortare, "to strengthen," and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Dr. Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact.

The Holy Spirit is, therefore, by the word parakleetos (NT:3875), of which "Paraclete" is a transcription, represented as our "Advocate or Counsel," "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that Jesus as well as the Holy Spirit is represented as Paraclete. The Holy Spirit is to be another Paraclete, and this falls in with the statement in the First Epistle, "we have an advocate with God, even Jesus Christ." Compare Rom 8:26. See the note at Luke 6:24. Note also that the word "another" is allon (NT:243), and not heteron (NT:2087), which means "different." The advocate who is to be sent is not "different" from Christ, but "another" similar to Himself. See the note at Matt 6:24.

(NOTE: The student will find the whole question discussed by Dr. Lightfoot ("On a Fresh Revision of the New Testament," p. 58 following); Julius Charles Hare ("Mission of the Comforter," p. 348); and Dr. Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on 1 John 2:1, in his Commentary on the Epistles of John.)

With you meth' (NT:3326) humoon (NT:5216). Notice the three prepositions used in this verse to describe the Spirit's relation to the believer. "With" you meta (NT:3326), in fellowship; "by" you para (NT:3844), in His personal presence; "in" you en (NT:1722), as an indwelling personal energy, at the springs of the life.

Vincent's Word Studies in the New Testament, Electronic Database. Copyright (c) 1997 by BibleSoft

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

John 14:16

[I will pray the Father] This refers to his intercession after his death and ascension to heaven, for this prayer was to be connected with their keeping his commandments. In what way he makes intercession in heaven for his people we do not know. The fact, however, is clearly made known, Rom 8:34; Heb 4:14-15; 7:25. It is as the result of his intercession in heaven that we obtain all our blessings, and it is through him that our prayers are to be presented and made efficacious before God.

[Another Comforter] Jesus had been to them a counsellor, a guide, a friend, while he was with them. He had instructed them, had borne with their prejudices and ignorance, and had administered consolation to them in the times of despondency. But he was about to leave them now to go alone into an unfriendly world. The other Comforter was to be given as a compensation for his absence, or to perform the offices toward them which he would have done if he had remained personally with them. And from this we may learn, in part, what is the office of the Spirit. It is to furnish to all Christians the instruction and consolation which would be given by the personal presence of Jesus, John 16:14. To the apostles it was particularly to inspire them with the knowledge of all truth, John 14:26; 15:26. Besides this, he came to convince men of sin. See the notes at John 16:8-11. It was proper that such an agent should be sent into the world:

1. Because it was a part of the plan that Jesus should ascend to heaven after his death.
2. Unless some heavenly agent should be sent to carry forward the work of salvation, man would reject it and perish.
3. Jesus could not be personally and bodily present in all places with the vast multitudes who should believe on him. The Holy Spirit is omnipresent, and can reach them all. See the notes at John 16:7.
4. It was manifestly a part of the plan of redemption that each of the persons of the Trinity should perform his appropriate work the Father in sending his Son, the Son in making atonement and interceding, and the Spirit in applying the work to the hearts of men.

The word translated "Comforter" is used in the New Testament five times. In four instances it is applied to the Holy Spirit - John 14:16,26; 15:26; 16:7. In the other instance it is applied to the Lord Jesus - 1 John 2:1: "We have an advocate (Paraclete-Comforter) with the Father, Jesus Christ the righteous." It is used, therefore, only by John. The verb from which it is taken has many significations. Its proper meaning is to call one to us (Acts 27:20); then to call one to aid us, as an advocate in a court; then to exhort or entreat, to pray or implore, as an advocate does, and to comfort or console, by suggesting reasons or arguments for consolation. The word "comforter" is frequently used by Greek writers to denote an advocate in a court; one who intercedes; a monitor, a teacher, an assistant, a helper. It is somewhat difficult, therefore, to fix the precise meaning of the word. It may be translated either advocate, monitor, teacher, or helper. What the office of the Holy Spirit in this respect is, is to be learned from what we are elsewhere told he does. We learn particularly from the accounts that our Saviour gives of his work that that office was:

1. to comfort the disciples; to be with them in his absence and to supply his place; and this is properly expressed by the word Comforter.
2. to teach them, or remind them of truth; and this might be expressed by the word monitor or teacher, John 14:26; 15:26-27